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This article may well be compared with one in the April number of THE OLD TESTAMENT STUDENT. The attention is here directed to the facts without any reference to their position in the history of Israel's religious thought or their bearing upon that history. This is a kind of work that any intelligent student of the Bible can do for himself. It is intensely interesting and wonderfully profitable. Professor Mitchell's article may serve as a model to any who may wish to enter upon similar lines of study. From him in this case one could wish for some further suggestions as to the relations of these facts to current hypotheses of Israelitish history.

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**The Messianic Element in the Book of Job.\***—An exegetical study is made of Job 9:32-35; 16:19-22; 19:25-27; 33:23,24 to discover in what sense and to what extent is a Messianic element predicated of the Book of Job. The results are as follows: 1) the Messianic element in Job is concerned not so much with a person as with a work such as is ascribed to Jesus Christ. 2) This work embraces (a) sacrifice, substitution, atonement; (b) need of divine bestowal of righteousness; (c) necessity of a mediator; (d) reconciliation of man with God through this mediator; (e) this mediator a divine-human being; (f) this divine-human being identified with God; (g) two opposing conceptions of God united in him; (h) God as the Saviour; (i) spiritual and physical sight of God as an embodied personality; (j) bodily resurrection, eternal life, immortality. 3) This Messianic work ascribed by Job to God, identifies Jesus Christ with God. It is the same work and hence done by the same person.

The same material is considered from the point of view of Egyptology. The three teachings of the Book of Job here brought out are 1) Monotheism; 2) Messianism; 3) immortality. But in the literature of Ancient Egypt these three ideas are clearly set forth. "Hence it is only by utterly and willfully blinding its eyes to the facts and discoveries of Egyptology that negative criticism can continue to urge its main objections to the book in favor of a recent date and a plurality of authorship."

A statement which, if valid, is far-reaching in its issues. But its exegesis might be fairly objected to, as finding more in the passages than can reasonably be drawn from them. An entire system of theology appears to be contained in the Book of Job. The argument from Egyptology is fresh and suggests new and unworked fields of investigation. As used by the writer it would seem to prove too much.

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\* By Prof. J. G. Lansing, D. D., in *Christian Thought*, June, 1889, pp. 401-430.